False Fictions

AND

ROMANCES REBUKED:

In Answer to Pretended Matter Charged against the *QUAKER*, in a Book, Intituled,

The Progress of Sin, &c.

Written by *B. K.*

His Lies and Slanders therein returned back upon him, and the Speakers of YEA and NAY in Truth Vindicated.

By JAMES PARK.

Psal. 7. 14. *Behold he Travelleth with Iniquity, he hath conceived Mischief, and brought forth Falshood.*
Ibid. v. 16. *His Mischief shall return upon his own Head, &c.*

LONDON, Printed in the Year, 1684.

Falle Pretences

AND

ROMANISM

REFUTED:

In Answer to Pretended Matter charged against the CHURCH, in a Book, Intituled,

The Progress, &c.

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His Lies and Slanders therein returned back upon him, and the Speakers of TEA and NAY in Truth Vindicated.

BRITISH MUSEUM

By JAMES PALMER.

Psal. 7. 14. Behold he travaileth with Iniquity, he hath conceived Mischief, and brought forth Falshood.

Ibid. v. 16. His Mischief shall return upon his own Head, &c.

LONDON, Printed in the Year, 1684.

False FICTIONS and ROMANCES Rebuked, &c.

I Have lately met with a Book intituled, *The Progress of Sin*, &c. it appears to be written by the Author of *War with the Devil*; in the Title Page, for his Name is only set *B. K.* towards the latter end of his *Progress of Sin*, he seems concerned in his Majestical Attempts to *Try, Condemn and Execute Tyrant Sin*, (as he calls it) but could not plainly tell how to demonstrate its *Nature* in any sort of People, especially the *Quaker*, whom he Exposeth and Derideth for his speaking *Yea* and *Nay*, beginning with him by a Misrepresentation of his Zeal and Sanctity, then making him speak, what (I dare say) he never said, nor can he prove it: But however *Tryed*, and *Condemned* to reproach, must the *Quaker* be by this *Baptist Teacher*, really for what it remaines for him to make appear in his next *Progress of Sin*, if he knew how; for in his *last* he hath come so far short thereof, that I think every sollid *Christian Reader* may apprehend him so baffled in his *War with the Devil* and *Progress of Sin*, as now set at variance, and fighting with his own shaddow: and his *War with the Quaker* is, as if he had no skill to make one fair *blow* at him, although his Wicked *Fists* are lifted up high enough to knock him on the Head at once, were not the *Angel* of *Gods Presence* with him, to keep him in safety from the power of his *Fists* of *Wickedness*. *Sober Men* may judge that he might have forborn his *barking* and *biting* also at the *Quaker* at his ravenous rate, at such a day of suffering as this is, upon all *Dissenters* from the publick Worship of the Nation; what in his *Progress of Sin* I found by way of Charge against the *Quaker*, I return him this following Answer, being as much as I judged Expedient it might deserve, *Truth* or *Reality* not appearing in his Proceedings against the *Quaker* by his Imaginary Court, or what he hath printed in his *Progress of Sin* against him: he imagined (*'tis like*) it might be some pleasing Food to such of his Brethren, that are most in Enmity & Prejudice against the *Quaker*, if none else would bite at it or taste it; however certain I am, it can do good to none, plainly

proceeding from an *Evil Fountain*, the Father of *Falshood*, *Deceit* and [illegible]

[illegible] in page 241. of thy *Progress of Sin*, &c.

[illegible] upon thee in thy dark Imaginary Mind and Spirit, to [illegible] Mr. *Erroneous's House* (as thou [illegible]) *of the* [illegible], thou say'st, *Sin was found* [illegible] *the plain* [illegible] Nay, *with pretended* [illegible] *and seeming Sanctity*: [illegible] not find out thy Mr. *Erroneous's House* of the Town [illegible] but under the *plain Cloak of* Yea *and* Nay, as in [illegible] it appears? the *Quaker* thou aim'st thy blow [illegible] thy Fist of *Wickedness*, *Errour* and *Heresie*, if thou had'st [illegible] for it with the *Light* of *Christ*, and the *Spirit* of the *Lord*, thou [illegible] not to have gone so far as the *plain Cloak of* Yea *and* Nay to have found it; for thou might'st have found it near thee, under thy *fashionable painted false Cover* with thy Multitude of Words, that want not [illegible] nor shall profit the People at all, however thou may flatter thy self [illegible] vain Imagination; the true Zeal and Sanctity of the People that [illegible] been directed by the Lord and the Rule of *Scriptures* to *Yea* and *Nay* in all our *Communication*, thou can'st not make void; and if thou [illegible], or thy *Communication* be not *Yea* and *Nay*, then it cometh of *Evil*, *Mat.* 5. 37.

Thou art so hasty and furious for the *Tryal* of thy pretended *Sin* of *Errour* and *Heresie*, which thou unwarrantably say'st was found under the *plain Cloak of* Yea *and* Nay; that with thy Fictions and Lies, (like thy Brother *Hicks*) thou resolvest to dispatch his *Tryal*, to Try and Sentence him that speaks *Yea* and *Nay*, contrary to his Knowledge of thy intent, he having no summons before thy Narrative of the pretended *Tryal* of him was Printed, and thou wast afraid, *Thou should'st not have Room, the Press calling upon thee to Abreviate*, &c.

But if thou hadst had true Christian Charity towards the Despised Speakers of *Yea* and *Nay*, thou wouldst have been more Cautious and Deliberate in thy Proceedings, then to Judge and Sentence him, and not really to tell him thy Unchristian Design against him. *Room* to *Range* in, I see not how thou couldst want, and if thou hadst kept this thy Evil Work from the *Press*, till any *Press* in *London* called for it, I question its coming at any of them. God be thanked, the truly Zealous and Sanctified *Quaker* is not in thy *hold*, as thou imaginest; if he were really so, no good or comfort hast thou given him cause to expect

pect from thee; but what *Chief Constables Hand* is he in? away with thy Fictions and Imaginations; be plain, if false Forgery and Deceit have not so blinded thee and hardened thy Heart, that thou knowest not how and what *Officers* were they thou darkly mentions. Doest thou not know, that thy *Trumpet* hath given an uncertain sound, and there is none that are come to that which is certain will hasten to or matter thy unjust and unrighteous *Trumpet*, and *Tryal* with thy foollish Imagining a *Bench*.

Page 242. thou pretends *Sacred Scripture to be Judge of thy Bench*, attended with so many of thy Imagined *Sirs*, framed up in thy Sensual Mind, that seldome if ever hath been known the like to try *Tyrant Sin*; but if all thy *Sirs* except *Anti-Christian Opposition*, might really have heard the *Quakers Just Plea* for himself, without thy taking upon thee to make up a *Judge* and *Jury* of thy own devising, most of thy *Sirs* might have seen just cause to adhere thereunto, and not according to thy Evil desire have brought the *Quaker* in *Guilty* with *Tyrant Sin*: I know not what or whom thou meanest, let them concerned look to that: for some other People besides the Quaker thou must also aim at, which thou was not so willing plainly to name. The *Sacred Scripture*, the Quaker owns the Authority of, to discover and condemn *Sin* and *Errour*, contrary to what thou (like thy Brother *Hicks* in his Dialogues) hast forged that upon the Quaker, as said by him, which he nor thou cannot prove against the Quaker, or that it was ever said by him, whom thus grossly thou hast belied and abused.

The *Scriptures of Truth*, which thou pretends to be thy Judge, will never justifie thee in this thy Unscriptural work of making the Quaker speak in page 245. as *Denying the Authority of the Scriptures*, &c. without any mention of who it was, when it was, or where any such Expressions were really uttered by the Quaker: And the God of Heaven and Earth to whose Righteous Judgment the Quaker can boldly appeal for Judgment against thee in this matter, knoweth how innocent the Quaker is of this thy Hellish Charge; and I doubt not but will quit the Quaker shortly from thee and it, by wiping away that reproach thou and such like have from time to time endeavoured to cast upon the Quaker, by your Fictions and Lies, which in your Malicious Minds you have Forged and Printed against him; thy fictious *Conviction* by thy pretended *Jury*, which thou falsly calls *Worthy Gentlemen*, will prove *Rotten Judgment*, *Corrupt Reason*, *Darkened Understanding*, *Slavish Fear*,

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Wicked Revenge, *Carnal Indignation*, *Wicked Deſire*, *Helliſh Zeal* in the Town of *Ignorance*, *Dead Faith*, *Feigned Love*, *Hypocryſie* and *Partiality*, which thou appears full of and acted by in thy late Undertakings, which will be thy Burden too hard for thee long to bear: So, thy *Charge*, *Indictment*, with thy *Fury*, ſo many *Maſters* made up in the dark Chamber of Imaginations of thy Vain and Deceitful Heart, reacheth not the Quaker, but more reacheth ſuch as thy ſelf, whoſe Wickedneſs will be ſearched out by him that ſeeth it altogether, and will bring it upon thy own Head, fly whether thou wilt with thy *Vain Dark Shifts*, the Righteous Judge of Heaven and Earth will find thee out, and reward thee according to thy Works of Darkneſs.

Where doth the *Sacred Scripture*, thy pretended *Judge* of thine Imagined *Court* bid any there *to take off the* Quakers *Hatt*? anſwer me plain'y: ſurely, if thou were not ignorant of the *Scripture*, that *Equal Judge*, and the profitableneſs thereof *to make the Man of God perfect, through Faith in Chriſt Jeſus*, thou wouldeſt not have given *Sacred Scripture*, thy pretended *Judge* and *Rule*, as thou haſt done, the Lie: Its no marvell that thou haſt the Art to *forge* ſo many falſe things againſt the Quaker, when thou canſt do ſo by thy *Judge*, as thou pretends *Sacred Scripture*, as if that ſhould ſay in thy falſly framed *Court* to ſome there, **Take off the** Quakers **Hatt**; and ſay further, Friend, *what is the Reaſon that you go about to hinder the Orderly Proceedings of this Court againſt this Criminal*? (page 244 of thy *Progreſs of Sin*) this is ſo unlike *Sacred Scripture*, and ſo far contrary to the Language thereof, as if this *Baptiſt* Teacher had forged new *Scripture*, as well as framed a new Form of *Judicature* now in *England*, that himſelf ſhould have the ſway of, and thereby to Save and Condemn whom he pleaſed by his newly Erected *Court of Juſtice*, the Form and Manner of it much *Unheard* of and *Unknown* in *England*. What would this vain Man be at? Who ſeems ſo Ambitious after Superiority, that by his Trumpet he ſeems to have ſo many *Sirs*, *Attorney General*, & *Solicitor General*, with ſo many *Maſters* at his command, as a formed *Court*; his Mr. *Chriſtianity*, and *Primitive Purity* are ſo far from being really that, that they are by me ſcarce worth mentioning, with which he makes ſuch a confuſed noiſe now in City and Country that *Real Chriſtianity* and *Primitive Purity* indeed he will more make People deaf to, then any ways be Inſtrumental to open their Ears to it.

What Quaker hath ſaid to thy Imagined Mr. *Chriſtian*, *My Name*

Friend,

Friend, *thou its like cannot understand if I should tell thee*? Where and when was this? shew if thou canst, or else cease thy thus smiting the Quaker, whom so unrighteously thou opposeth to thy Mr. *Christian*, manifesting the Gall of Bitterness that is in thy hard Heart, who seemest as if thou well knew not how to vent it enough against the Dispised Suffering **Christian-Quaker**; surely God, nor any that are really of him, neither the Holy Scriptures, doth Judge or Condemn the Quaker for going about to Obstruct or hinder the Disorderly proceedings of thy *Corrupt Court*, hatched through the vain Imaginations of thy Evil Heart against the Innocent Quaker.

Thou *Minister of Sin*, when and where did the Quaker say to thee or thy Question (page 245 of thy *Progress of Sin*) to wit, *Who is the proper Judge*? &c. What *Quaker* answered, *The Light within all Men or divine Revelation*? And that said, *He disowned* Sr. *Sacred Scripture to be the Judge*? &c. Or *that People have in an Idolatrous manner so long adored him*? bring forth the *Quaker* that uttered these sayings, or else confess thy self to be a forger of Lies, and so cease thy Scribling.

And where was it, and what Quaker said, *I do not believe what* Sr. *Sacred Scripture testifieth*; *or what is it but a lifeless Fellow, a pittiful Paper Judge, a dead Letter*: If thou could as readily Prove all that against him, as thou art Impudent in Accusing of him, it were something to thy Evil purpose and design against him, which the Eternal God will certainly confound and blast; and till then thou dost but still further manifest thy own Folly and great Ignorance of the Word of God.

In thy Enmity and Wickedness, in page 246. thou goest about more plainly to shew thy mischievous desire against the Quaker, by making him *Brother in Iniquity* with the *Jesuit*, and as if the *Jesuit* should say to the *Quaker*, *Well said Brother*, &c. when thou falsly chargeth him, *Not to believe what Sacred Scripture testifieth*; and that he should say, *What is it but a lifeless Fellow, a pittiful Paper Judge*, &c. which words I dare affirm no Quaker ever spoke: Thy *War with the Devil* thou think'st thou art so good at, it will certainly be ineffectual, as long as thou art thus led by the Spirit of the Father of Lies, using thy Tongue to speak, & thy Pen to publish thus Lies and Falshood, for which with thy other Wickedness the Lord I know will rebuke thee, and (may be) stir up some of thy own *Perswasion* to manifest a dislike of this thy confused and hideous abusing of the Quaker.

And if thou Judge it so *Criminal* for the *Jesuit* and the *Quaker* to agree

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in ſome things; may be thou and others of thy Brethren will be proved more highly guilty thereof then the Quaker: who knoweth not yet, but the *Ieſuits* may retain ſomething, that in it ſelf may be good: Shall I utterly renounce what is good, becauſe a *Ieſuit* holds the ſame? I know no reaſon for that, whatſoever the unreaſonable *Baptiſt Teacher* ſaith of the Quaker, one while agreeing with the *Papiſt*, and another while in the ſame Page they differ: the pure Light of Chriſt Jeſus, or Immediate Revelation from God, being really experienced to give Light and Underſtanding to the Saints, doth no ways leſſen or make void the Divine Authority of the *Holy Scriptures*, but rather thereby the Children of Light and of the Day, are more and more confirmed in the belief of the Holy and Divine Authority of Sacred Scripture. O Man! thou wilt one day be tormented to thy great grief and ſorrow of thy Heart, in that thou haſt been ſo ſenſual, not only to joyn the *Quaker* and *Ieſuit* together as *Brethren* in *Iniquity*, but alſo haſt Blaſphemonſly excluded the Light of Chriſt within Man and Woman (that the *Quaker loveth*, and the *Scriptures Extol* highly, and alſo *Revelation*) from being Judge of Faith and Practice, putting not that difference that deſervedly thou might by diſtinguiſhing the *Light* of *Chriſt* from the *Pope* or his *Church*: What! Is thy Darkneſs ſo great, that **Revelation from God** is of no better eſteem with thee then **Pope** or **Church of Rome?** which thou ſeemeſt to hate alſo, that its manifeſt, that thou doſt not love but hate the Light within, and *Revelation*, equally as thou hateſt the *Pope*, if not more; wiſhing doubtleſs as bad to him and his Church, as thou doeſt the Quaker which in time juſtly may be recompenced upon thee, for thou not only thinks but ſpeaks Evil, and it will deſervedly purſue thee.

Surely, all that will may ſee, how this *Baptiſt Teacher* (if he had power in his hands) hath a mind, and how his Fingers itcheth to be fingering or roughly handling the Quakers, by his pretended *Trumpet*, ſounding for to prepare his Imagined *Bench of Juſtice*, to *Try*, *Judge*, and *find Guilty* the *Quaker* of *Errour* and *Hereſie*: Sins indeed, if he could as readily prove againſt him, as feignedly he hath charged him; but I am ſure the Reader may read long enough in his *Progreſs of Sin*, before really he can find any thing of plain prooff of this againſt the Quaker, how fallaciouſly and blackly ſoever in his Wicked Mind he hath charged him with the great *Sin* of *Errour* and *Hereſie*: and I think

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ſcarce any People of any other Profeſſion, ſave only *Papiſts*, that his Charge runs ſo directly againſt. The Reader muſt take for granted if he will that *Anabaptiſts*, *Independants* and *Presbyterians*, &c. are quite clear of theſe his Charges; and the Quaker, whoſe *Yea* is *Yea*, and whoſe *Nay* is *Nay*, need not fear the uncertain ſound of this *Baptiſt Teachers* Trumpet, nor his Bench, Jury, or Witneſſes, that he hath pretended to Convict them by, who might have ſaved that labour to call Sr. *Sublime Matter* with his thirteen Imagined Sirs more, as phantaſtically he takes upon him to make Knights and Gentlemen at his pleaſure, none of them worth mentioning, ſave to manifeſt the Folly and Ridiculouſneſs of their Maker. Surely, the way he takes may bring diſtreſs upon *Sion*, but will not help her nor comfort her when diſtreſſed.

I have heard that this Author of *The Progreſs of Sin*, writ another Book, called, *War with the Devil*; but if that be written from that Spirit wherein he writ this, he will be foiled and ſadly worſted by the Devil in his encounter; and *B. K.* thou wilt know that the Quaker doth quite ſlight thy Romantick Conceit of thy Created Sirs and Gentlemen, as thou calls them, and all that which thou feigneſt they have to ſay againſt him thou audaciouſly condemneſt, and would have deſtroyed, elſe what doſt thou mean by thy thus not only holding up thy Wicked Fiſts againſt, but ſtriking and ſmiting, as if thou had a mind to *Blood*; and if thou delight therein, it will purſue thee: if thou had'ſt had any real Charity, thou doubtleſs would have conſidered the ſeveral *Laws* of Men, and *Courts* of Juſtice, by which the Quakers are frequently expoſed to Sufferings and Spoils already; but it ſeems, thou judgedſt all of that kind too little Puniſhment for the Quaker, although may be thou thinks it a great deal too much for you *Baptiſts*: If thou had'ſt had any real matter thou could have proved againſt the Quaker, with abſolute power to have *Tryed* and *Puniſhed* this thy ſuppoſed *Criminal*; *few* & *Evil* it's like would'ſt thou have made the *Days* of his *Pilgrimage*; thou haſt given the Quaker little cauſe to expect better from thee then the **Gallows**, which the *Quaker* met with from that Spirit that thy *Court of Juſtice* is managed by in thy *Presbyterian Brethren* in **New-England**: They were going the way to quit that Country by the **Gallows** of the **Quakers** there, had not the King in time ſtopt them, and put a Brid'le to their *Murderous Proceedings* in their *Bloody Courts*: It may be eaſily ſeen, what this *Baptiſt Teacher* would be doing (had he power in his hands) with the Quaker.

How far the *Papists* are guilty of his Charge, they know best; I wish all Men well, desiring they might as well quit themselves of *Errour* and *Heresie*, as the Quaker can; which is his great Comfort and Happiness at this day, which this envious *Baptist Teacher* cannot take from him, nor all his *Brethren* in *Iniquity* with him; and God I hope will *send a good deliverance to the* Quaker, and deliver him from the Power of Hell acting its self in this *Baptist Teachers Court*.

He saith in his Preface to his *Progress of Sin*; *That he hath endeavoured to avoid all occasion of Offence, not reflecting on any Mans person, &c. though all kinds of Sins be justly exposed, and Sinners reprehended.*

It's true, that thou hast not named any Persons, but people as the Quaker and Jesuits, so reflecting on them in thy Book, that I find there's no *Baptist*, *Independant* or *Presbyterian*, &c. by the Name they are distinguished in their Profession of Religion, but if Sinners, as thou makes them, be the persons of the Quakers and Jesuits, thou hast plainly pointed at, nay, singled out them by the Name they go under, not so (by thy usurped power of a Court) proceeding with any of the other *Criminals*; for peradventure they are the best of the Flock in thy Eye, thou wouldest spare, as did *Amaleck*; and however thou hast reprehended Persons or Sinners through thy Book, thou will be found a Forger of Lies and false Fictions against the Quaker, whom in page 241. thou exposest under the *plain Cloak of* Yea and Nay, with *pretended Zeal*, and *seeming Sanctity*; might thou not almost as well have exposed by their proper Names most that are called Quakers, whose *Zeal* for God in this day I doubt not but will prove right, and their Sanctity really of the Lord Jesus Christ, notwithstanding the vain Taints, Scorn and Derision, wherewith in thy *Progress of Sin* thou hast appeared against speaking of Yea and Nay, and the Quakers *Zeal* and *Sanctity*, I hope that will abide right and sincere towards God and his Work, when the *Zeal* and *Sanctity* of this *Baptist Teacher* will stand him in little stead, his *Zeal* being *Fury*, and his *Sanctity*, *Enmity*; coming forth in a confused heap of Imaginations and Divinations of his own Brain, which if it had not been crasie, might have foreseen, he gave some just occasion to the *Quaker* and *Papist* to be offended at him for joyning them together in a Brotherhood in Iniquity, and guilty of *Imposture*, *Heresie* and *Errour*: But he must make another Statute Book then the New or Old Testament, for this Court of his Erecting to Proceed upon, before he

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can make good his Charge againſt the Quaker, for the Old and New Teſtament ſufficiently witneſſeth for the Quaker, againſt this unjuſt Accuſer and his Whimſies.

B. K. I Charge thee in the Truth of God (which is over all thy deceit) to bring forth thy *High-Conſtable* mentioned by thee to prove the Quaker ſuch a *Criminal*, as thou haſt rendered him page 245. that his Name is *Impoſture*, alias, *Erroneous*, and what *Hereſie thou took the* Quaker *Priſoner in? Or that he endeavoured to hide under the Cloak of Light, Life* and *Power*? Though that is a better Covering to hide under, then Darkneſs, Death and its Power: Will not *Woe* from God come upon thee and all People that cover themſelves with a nother Covering then that of God's Holy Spirit? which is one with the Light, Life and Power of God forever: Divide or ſeperate them if thou canſt; what is thy Cloak thou haſt over thee, that is contrary to the Light, Life and Power of God? ſurely, it is but Darkneſs and Death, or Figg-leaves, that hide not thy Nakedneſs from them, that are in this Light, Life and Power of the Lord; ſuch ſee ſufficiently the ſhame of thy Nakedneſs, although People not come thereunto, may look upon thee as well giſted, and thy Confuſed Work of Eminent Worth.

Thou Forger of Lies and Enemy of the Truth and Righteouſneſs, what Quaker was it, that yet ever denyed the Scripture Authority? Or ſaid to it, *Art thou the Judge of Sin and Errour? away with thee*; ſhew where this was ſaid, and the time when, or elſe thou gives the Quaker ground to proclaim thee a very great and grand Son to the Father of Lies, and to cry, *Away with this Son of Perdition*; and the Quaker may well believe thou art not the *Juſt Man* that ſinneth not, who haſt proved ſo unjuſt to him; and that if ever thou had any goodneſs, like the early dew, it is paſſing away, and that thou art ſo drunk with, and needleſly cumbers thy Mind about many things, to no purpoſe, in thy late troubleſome Work, is very apparent to him that hath an eye to ſee with; thou one day wilt be made to know (beſure) that that thou haſt written againſt the Quaker, is black, falſe and offenſive enough; making him in thy ſenſual Mind to call *Sacred Scripture, A Dumb Idol*; whereas the living God knoweth that the Quaker never had ſuch a thought, much leſs ſpoke it at any time.

And thou haſt not at all proved thy Charge againſt the Quakers in the margin of thy aforementioned page; that they *deny The Sacred Scrip-*

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ture to be the judge of Sin and Controverſie about Religion and Worſhip; but I doubt that thou doſt buſie thy ſelf ſo in *Controverſy about Religion and Worſhip of God*, that thou wilt ſcarce in all thy Travels come to that *Pure Religion that is undefiled before God*, or his Worſhip in Spirit and Truth. So till thou have fairly and fully proved the Crimes againſt the Quaker, which thou haſt publiſhed as his, Sin enough will lye at thy door, where I leave it, till thou find a place for Repentance; and then thou wilt find thy Travails to be thoſe of Ungodlineſs, (at leaſt, ſo far as they relate to the Quaker) even a travelling with Iniquity, and the bringing forth Falſhood, with the poyſon of *Aſps* under thy Tongue; for the great Myſtery of Godlineſs in thy Imaginary Travails canſt thou never find out nor give a right Deſcription of; but art a great Stranger thereunto; and as if the Profeſſion of Godlineſs were a ſufficient *Cloak* for thee: If thou haſt any thing of the Form of Godlineſs, yet the power thereof thou ſeems very ignorant of, ſo that the Quaker hath ſtill reaſon ſufficient to turn away from thee and all ſuch *Formaliſts* and deceitful Works of Iniquity.

Written in the Fear and Dread of the Lord God, (for the honour of his Name, and to clear his Truth and People that walk in it, from the reproach and ſcandal this Oppoſer hath endeavoured to caſt upon the ſame, with his Fictions and Romances) by a true lover of Godlineſs in Life and Power, highly eſteeming the Divine Authority of the Holy Scriptures.

Something

Something further, partly by way of Query.

WHat Quaker *was that which in page* 248. *is ſaid to ſay,* I am ſure, I ſhould have known as much of Chriſt as now I do, if I had never heard of the Scriptures?

And what Quaker *was it, that* (*'tis ſaid in that page*) was quite ſilent upon thy *doating unneceſſary* Queſtion *pretended to be put to him, to wit,* What things Jeſus did that were not written? *and anſwer it thy ſelf, if thou canſt.*

And what marvel is it, that many of thy Evil-deviſed Court *were ready to* ſmile, *and cryed out,* How are theſe People Deluded? Who *and* how many *in thy* Court *were they that were ready to* ſmile, *and cryed out,* How are theſe People Deluded, before the things charged againſt them were at all proved? *Art thou not aſhamed to pretend, that thou haſt confuted the* Quaker; *whileſt 'tis nothing but that which thou in thy Evil Heart haſt Imagined and forged againſt him, that thou ſmiteſt at? That there is wholſom and ſound Judgment againſt* Sin *and* Evil *throughout the* Scriptures, *was always plainly owned by the Quaker; yet we know not where it calls it ſelf* Sr. Sacred Scripture, *or that thou haſt plainly proved it to be the* only Judge of Sin, and Rule of Faith and Practice: *Might'ſt thou not as well have placed this Authority properly more immediately upon Chriſt Jeſus, as he is the* Word *of* God, *who was in the Beginning with God, and before the World was, and the Scriptures were written? But ought the* Light *of Chriſt Jeſus and* Revelation *of God ſo to be ſlighted and rejected by thee, as to be no rule of* Faith *and* Practice, *or that it may not be concerned in* Judging Sin? *And may it not be affirmed a certain and undeniable means to diſcover* Deceivers *and* Impoſtors *where ever they are, or whatſoever they may pretend to?*

and

and no other Light *or* Revelation *doth the Quaker exhort People to come to or believe in, but the* Light *of Christ, and* Revelation *from God of his Son Christ Jesus; by which none are left to an* uncertainty, *as thou blindly imagineſt.*

What Quaker was it, that asked for Mediums, *and that* to make out what we ſay and affirm? *produce him if thou can; or that ſaid to thee,* Thou looked for a ſign; *though probably he had not been miſtaken, if he had told thee ſo? Haſt thou convinced the* Pagan *thou ſpeakeſt of, that what thou ſayeſt is true? the Quaker cannot believe Fictions; bring thy* Pagan *forth, that the Quaker may diſcourſe him upon this ſubject.*

Is the agreement betwixt the Papiſt *and* Quaker *that thou ſtorms at, any thing, but what thou haſt made the Quaker to be, that he never was, and to ſay, what he never ſaid; to ſay,* What is Sr. Sacred Scripture, but a Lifeleſs Fellow, a pittiful Paper-Judge, a Dead Letter: *which words the Quaker denys utterly, putting thee upon the prooff thereof? Alſo when any* Jeſuit *ſaid to any* Quaker *thereupon,* Well ſaid Brother, *or* A Noſe of Wax? *certainly, That which was before time I do believe will in due time make fully manifeſt, whether the* Papiſt *and* Quaker, *or* Papiſt *and the* Anabaptiſts *do moſt agree, and whether this* Anabaptiſt-Teacher *may not prove too much like a* Noſe of Wax, *when his Faith and Practice comes to be further tryed?*

How dares thou ſay in the Margin of thy Book, page 247. That there came in (*pretending to thy* Court) an Out-Landiſh Man, of a tauney Complexion, that called the Scriptures of Truth, *thy pretended* Judge, Lord, *and ſaid,* He was a *Pagan* Born, an *Indian* dwelling in the furtheſt parts of *America, that manifeſted any Contradiction to the Quaker about the* Light *of Chriſt within, or its ſufficiency, as the Quakers do really affirm and bear Teſtimony of it? But how then can any of you* Baptiſt-Teachers *any more render us as* Pagans *to the World, ſeeing the* Pagan *and you ſo well agree? But how came the uncertain ſound of thy Trumpet to be heard as far as* America?

America? *How many* Indians *or* Pagans *haſt thou by thy pretended* Judge *convinced of the Evil of their ways and doings, without the* Light *of Chriſt Jeſus, which thou ſo hates, and endeavours to exclude from being any* Judge of Sin, Being (*as thou darkly ſayeſt*) wholly Ignorant, or know nothing of one great Statute-Book, wherein many poſitive good Laws are written, which the Priſoner at the Barr hath abominably violated, *page* 247. *I think of ſo little as thou haſt writ againſt the Quaker, never more Mallice, Deceit and Falſhood appeared: Can there be any* Statute-Book *or* Good Lawes *in it, and the light of Chriſt within people be wholly* Ignorant or know nothing of one great Statute Book, &c? *I would thou ſaw thy own Confuſion and Ignorance of the Light of Chriſt and the way thereof. How can the Light of the glorious Goſpel, that ſhines in Peoples Hearts, be ignorant or know nothing of the glorious Goſpel of Jeſus Chriſt, or any Precept or Ordinance thereof, which the* Priſoner (*as thou calls him*) *at thy pretended* Bar *hath* Abominably violated, *without any prooff againſt thy ſuppoſed Priſoner at thy Imagined* Bar? *And prove what are thoſe* good Laws, *as thou calls them, he hath ſo violated: as for the* Good Lawes *of the* Old *and* New Teſtament *the Quaker hath not violated, but is a doer thereof, which is more juſtifiable in the eye of the great* Law-giver, *then to profeſs and talk of the* Lawes of God, *and be a daily breaker and not doer of the ſame.*

J. P.

THE END.